spherical calotte, and also wooden plates. Sometimes also simple leaves are used as plates, unless the food is served in the cooking pots.

The whole meal is spread on the ground. [144]

The man squats on his mat and dips leisurely in the dishes with his hand, moving from one to another according to his taste.

The meal is always eaten in silence. Even when several friends eat together, they never talk during the meal.

After the meal the natives carefully wash their hands and teeth and rinse out their mouths several times.

Beverages

Water is the only beverage they drink at mealtime, and they use it quite rarely. If they do not have a wooden or earthenware cup, they use part of a calabash or simply a leaf rolled into a little cone.

Fig. 83. Water Carrier.

Water usually comes from a spring near the village. The natives use river water only when it is quite clear. The women and children have the task of fetching water, a chore which is often quite hard. I visited many villages located along or near the river, whose source of drinking water was 20 to 30 minutes away.

At certain hours of the day and more especially in the morning as the sun first comes up, the women and children set out, a calabash or water jug balanced on their heads, to fetch the supply for the day.

Water is kept in large calabashes or earthenware jugs, sheltered from the sun in a corner of the hut.

Article VII. Monogamy

The Nkundó do not esteem monogamy. It is polygamy that they desire. If a man has only one wife, that is because he is poor. Thus he is made fun of and called etsúla or bokóló, "a nobody," or bótí, "a weak man." Songs dealing with this theme can often be heard during drinking parties, especially among the Elinga. All this is a great obstacle in the struggle against polygamy. Not only is the Nkundó tempted by the material advantages of polygamy, but he is unable to bear teasing. He is extremely sensitive to humiliation and is the slave to other men's respect.

In spite of all this, and apart from the influence of the Christian religion, monogamous marriages that were not simply imposed by necessity but were spontaneously desired, have existed in the past and still exist, although they are extremely rare. Here are the names of a few men who wished to remain united to one woman, although they had the means to establish a harem for themselves. I have chosen them at random from two villages: Bonjoku-Bonkoso (27 taxpayers in 1931) and Bongóló wá Mónga (together with the affinally related clan Ekókí (47 taxpayers in 1931).

Bonjoku-Bonkoso:

Ewólé wá Ekoma of Bokenyola married to Isombe of Nkótenga;
Bokaló of Bokenyola married to Wanga of Likoló;
Bolenga w'Ilótenga of Bokenyola married to Bolóngola;
Bótí yá Lokélola of Bolítola married to Nkótí of Bongóla.
All died before 1935.

Bongóló

Monga (still alive) married to Toyángwa of Elótenga. Even when he was widowed, he did not want to remarry, because of his attachment to his deceased wife.

Ekólolo wá Bonkótenga married to Bonkótla of Bolíá;
Bongóló married to Bokélá of Bompótenga;
Bolómba w'ondenga married to Bokoló of Ekóla;
Lofolenga of Ekókí married to Imoya of Bonyomba. After his wife's death, he remained a widower until he himself died.